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MAYERS CATECHISME ABRIDGED:

OR

The *A.B.C.* inlarged,

With many necessary questions fitted unto it, for the benefit of all that desire to teach or learne it effectually.

A duty to which all we of the Church of England are bound, it being generally appointed by Authority.

The fift Edition made more compleat and perfect by the Author.

LONDON,
Printed for *John Marriot*, and are to be sold at his shop in S. *Dunstans* Churchyard in Fleetstreet.
1632.

The Epistle to the Reader.

COurteous Reader, loe here I offer vnto thee the fifth time, the Briefe of my larger tract, Called the *English Catechisme*. At the Request, & to satisfie the longing desire of many I have done that which here thou seest. And I doe now assure thee of a perfect Catechisme, containing the substance both of Text, and Comment compleat, wherein is both milke for Babes, and stronger meate for such as have attained more growth in knowledge. The milke is in a greater Character, which if you please, may be first learned morow: the stronger meat is in a character somewhat lesser. Reader, consider, and use all according to thy discretion, but be sure to use it, or some like vnto it for the common good of uniformity and order; and the God of Order grant, that we may so lay the foundation of the light of truth here, as that wee may attaine the light of glory hereafter.

A Prayer to bee used before the reading of bookes of Pietie, or Instruction.

God that art the Father of light, enlighten my darkned understanding, that I may see into the wonders contained in thy Law. Dispell in me the misty clouds of ignorance, expell the love of darkenesse, and repell the rebellious Law of sinne. Sanctifie my wit, that I may be able to retaine, & rectifie my will, that I may obediently submit my selfe to thy good will in all things. Thou which art the Master-builder of thine owne house, settle me as one of thy living stones upon the right foundation, *Iesus Christ*, in whom I may grow up, till that all the building, coupled together, groweth to an holy Temple in the Lord. And this I craue in the name of thy deare Son, my most blessed Sauiour and Redeemer. Amen.

MAYERS

MAYERS CATECHISME ABRIDGED.

OR,

The A.B.C. Inlarged.

Question.

What is your name?

Answer.

N. or C.

Q. *Why doth the Catechisme beginne with this question touching your name?*

A. Because the name doth serve to put us in minde of our Christian profession, to which we betake our selves in Baptisme.

Q. Who gaue you this name?

A. My Godfathers, and my godmothers in my Baptisme, wherein I was made a member of Christ, a childe of God, and an inheritor of the Kingdome of heauen.

Q. *Is Baptisme of that vertue, that by the outward washing thereof, euery one is made a member of Christ, the Child of God, and inheritor*

heritor of the Kingdome of Heaven?

Ioh.3.5. *A.* No, for unlesse a man be borne a-gaine of water, and the holy Ghost, hee cannot enter into the kingdome of Heaven.

Q. *Why then saiest thou that by Baptisme thou art made a member of Christ?*

A. Because baptisme is the Sacrament of regeneration, and therefore wee may rightly say, that we are thereby Sacramentally made the members of Christ, and the Children of God, and in the iudgement of charity hold the same touching all others that are baptized.

Q. What did your godfathers and godmothers then for you?

A. They did promise and vow, three things in my name. First that I should forsake the deuill, and all his workes, and pomps, the vanities of this wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeue all the articles of the Christian Faith: And thirdly that I should keepe Gods holy Will and Commandements, and walke in the same all the dayes of my life.

Q. *What need is there, that any should stand thus to promise for children in their Baptisme?*

A There

A. There is great need for the more assurance of the Church, into which the child is by baptisme admitted.

Q. *How is the Church the more assured thus?*

A. Because he is not onely bound in duty now, but also by vow solemnly made before all the congregation.

Q. Dost thou thinke then, that thou art bound to doe, as thy godfathers and godmothers promised for thee?

A. Yes verily: and by Gods helpe so I will. And I hartily thanke our heauenly Father, that he hath called vs to this state of saluation, through Iesus Christ our Sauiour. And I pray God to giue me his grace, that I may continue in the same to my liues end.

Q. Thou saidst that thou wert bound by vow in baptisme to beleeue all the Articles of the Christian Faith, let me therefore heare thee rehearse these Articles.

A. I beleeue in God the Father Almighty, Maker of Heauen and Earth. And in Iesus Christ his onely sonne our Lord, which was conceiued by the Holy Ghost, borne of the Virgin Mary, suffered

vnder Ponce Pilate: was crucified, dead and buried: he descended into hell: The third day he rose againe from the dead: He ascended into Heauen, and sitteth at the right hand of God the father Almighty from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost: The holy Catholicke Church: The communion of Saints: The forgiuenes of sins: The resurrection of the body: and the life euerlasting. Amen.

Q. What dost thou chiefly learne in these Articles of thy beliefe?

A. First, I learne to beleeue in God the father, who hath made me and all the world. Secondly, in God the Sonne, who hath redeemed mee and all Mankinde. Thirdly in God the Holy Ghost: who sanctifieth me, and all the elect people of God.

Q. *How knowest thou that there is a God?*

Rom. 1. 15
1 Cor. 2. 11

A. Many wayes: but chiefly by mine owne conscience, accusing mee for secret sinnes.

Q. *How doth this proue that there is a God?*

A It proueth an infinite wisdome, that knowes the most secret thoughts of the heart

heart, such as neither man, devill, nor Angell, but God alone.

Q. How many Gods be there? 1 Cor.8.6. Deut.4.39

A. But one onely true God, the rest are Idols set up by man.

Q. What is God? Exod.3.14 Iohn 2.24. Ier.2.24. Psal.139.8

A. God is a Spirit, infinite, most holy, onely wise, most mercifull, iust, and Almighty, of whose dayes there is no beginning nor end.

Q. Into how many Persons is the Godhead distinguished?

A. Into three, the Father, Son and holy Ghost.

Q. If in the Godhead there bee three persons & every one be God, how say you then that there is but one God?

A. There is but one onely Essence, one Infinite power, and one Eternity. 1 Iohn 5.7.

Q. In which words learne you to beleeue in God the Father?

A. In these words: I beleeue in God, the Father Almighty, Maker of Heauen and earth.

Q. Declare more fully the faith comprehended in this Article.

A. I learne to beleeue, that God is my Father, able to doe all things, the Creator Iam.1.18. 1 Iohn 3.9. Gen.17.1.

Reu.1.8. Pſal.104. Iob.39.40. for of the whole world, and the Lord and Gouernor of the ſame.

Q. Thou ſaidſt that thou didſt learne to beleeue in God the Sonne, which redéemed thée and all mankinde, what did God the Sonne for the Redemption of Mankind?

A. Two things: firſt, he was humbled: ſecondly, he was exalted.

Q. Wherein ſtandeth his humiliatiõ?

A. In three degrées.

Q. Which is the firſt degrée?

Mat.1. Luke 1.2. Eſay 7.14. A. Firſt, he was made man, for he was conceiued by the holy Ghoſt and borne of the Virgin Mary.

Q. *How can this be, that God ſhould be made man?*

A. Not by turning the Godhead into the nature of man, but by taking mans nature vnto the Godhead, that ſo one perſon might bee both God and Man.

Q. Which is the ſecond degrée?

A. He ſuffered, the death of the Croſſe for our ſinnes: for he ſuffered vnder Pontius Pilate, was crucified, dead, and buried.

Q. What néd was there, that the Sonne of God would thus abaſe himſelfe for vs?

A.

A. Great neede on our part, who could not be deliuered by Angels, or by earthly Treasures, but onely by his blood. 1 Ioh. 1.7. 1 Pet. 1.8.

Q. Doth sinne deserue so ill, that we could not by other meanes be deliuered here from, but by the death of the Son of God?

A. Yes, it deserues the infinite curse of the Law, that is, all iudgements in this world, and euerlasting damnation in the world to come. Deu. 27.28 Rom. 6.23.

Q. If he must needs be made fit to beare the curse, why did he not take some other nature more excellent vnto him.

A. Man onely had sinned, and it was most agreeable to the iustice of God to receiue the payment of the debt of sinne in the same nature which committed it.

Q. How came it to be thus with vs men? were we made sinners?

A. No, God at the first made man righteous, but by yeelding to the deuils temptation, he made himselfe a sinner. Gen. 1.27 Eccles. 7.31 Gen. 3. Rom. 5.

Q. Wherein did man yeeld in the temtation of the deuill?

A. In eating of the forbidden fruit, and not contenting himselfe with all other fruits of which the Lord had allowed him to eate.

Q.

Q. Was God so angry that he would curse man for eating an apple, or fig, or such like?

A. That was not the matter of Gods anger, but his unthankfulnesse, pride, disobedience, and crediting rather the devill, then God.

Q. But though one man did thus, yet all did not, are we al then sinners, and under the curse?

A. Wee were all in his loynes, and so whatsoever he did, and what estate hee fell into, it is common to us all.

Q. It seemes then, that we are sinners so soone as we are borne, before that wee have actually done either good or evill?

Psal. 51. 5. Rom. 5. 12 A. Yes verily, the child that is but now borne, yea, but conceived, and living in his Mothers wombe, is a sinner, and needeth Gods grace.

Q. *But as we are all sinners, are we all againe delivered without exception, because thou saist, that he hath redeemed all mankind?*

A. He hath payd a price sufficient to redeeme all, neither doth hee exclude any from the benefit thereof, but onely such as exclude themselves.

Q. Who are they?

A. All vnbeleeuers, or such, as though they beare themselues vpon their faith, liue according to the flesh, and not according to the Spirit.

Q. Which is the third degree of his humiliation. Ephes.4.9. 1 Pet.3.19 Psal.16.10

A. He descended into hell, that I might be deliuered from hell, and euerlasting death.

Q. *Is this all the humiliation of the Sonne of God for our redemption, did he no way else abase himselfe for us?*

A. Yes, he became obedient to the Law also, that by his obedience and righteousnesse we might stand perfectly righteous in the sight of God. Gal.4.4. 1 Cor.1.30 Rom.8.9.

Q. Wherein standeth his exaltation?

A. In some degrees.

Q. Which is the first degree?

A. First, the third day he rose againe from the dead.

Q. Which is the second?

A. Secondly, he ascended vp into heauen.

Q. Which is the third?

A. Thirdly, he sitteth on the right hand of God the Father Almighty.

Q.

Q. What is meant by this?

A. That he hath all honour, power, and authority in heauen and in earth together with God the Father.

Q. Which is the Fourth degree?

A. Fourthly, from thence he shall come to iudge the quicke and the dead.

Q. Thou saidst, that thou diddst chiefly learne in the Articles of thy faith, to beleeue in God the Father, so that it seemeth there is somewhat more yet to be learned by these Articles, what is that?

A. I beleeue the holy Catholike Church, the communion of Saints, the forgiuenes of sinnes, the resurrection of the body, and the life euerlasting.

Q. What is the Church?

A. The whole company of the faithfull called out from the rest of the world by the preaching of the Gospell.

Q. Why is this Church called holy?

Rom. 1.7. 1 Pet. 3.9. Ephes. 2.19 1 Ioh. 3.3 Phil. 3.14. 15. Prou. 7. Acts 2.5: 1 Tim. 2.1.

A. Because it is sanctified, and washed by water and the holy Ghost, striueth against all sinne, and to be holy, as God is holy.

Q. Why is it called Catholike?

A. Because it consisteth of persons of all sorts, scattered all ouer the world, and of all times and ages.

Q.

Q. *How may a man certainly know, where this Church of God is?*

A. By these two speciall markes, holinesse taught and professed, and antiquity, when they go together. Acts 2.41. 47. Esay 8.20.

Q. *Is not the Church of Rome then the true Church of God, seeing it exceeds in holines and is most ancient?*

A. No: it was a true Church indeed in the Apostles times, and many yeeres after, but now it is neither holy, for great uncleannesse is there maintained; nor ancient for the ancient Religion is defaced with grosse errours, and superstitions.

Q. *Where then may wee find the true Church?*

A. In England, and in all other places where these corruptions are done away, and Religion is restored to the first purity.

Q. *How can this bee, seeing the Religion here professed is but as it were of yesterday, and neuer heard of before* Luther *and* Caluin?

A. This is a meere slander: for there was neuer any age since the Apostles, wherein there have not beene some standing to the maintenance hereof, against Romish corruption.

Q. *How happened it then, that the Church of Rome still prevailed, and was generally accounted for Christs true Church, and those oppugners were neuer of any esteeme?*

A. By the greatnesse and tyranny of the Romane Bishops, whose chiefe care it hath beene, almost, euer since *Constantines* time, to magnifie their owne Church, and themselues, and to suppresse their aduersaries.

Q. *But is it possible, that the Roman Church, being once a true Church, should fall, seeing God hath promised his Spirit to his Church, to be alwayes present, leading it into all truth?*

A. The Lord tyeth not his Spirit to any place, for then the famous Churches in Asia should stil haue beene true Churches, but the Spirit is alwayes present to the faithfull in all places of the World.

Q. *Hauing found out the true Church, are we to beleeue in it, as in God.*

A. No, for then we should sometime beleeue errours, seeing the best men, which are the Church, may erre.

Q. *What is it then to beleeue the Church?*

A. To beleeue the doctrine of the Church wherin it followeth, Christ, the Prophets and Apostles, the only sure pillars & ground of truth.

Q.

Q. What is that which followeth in these Articles Viz. The communion of Saints, the forgiuenesse of sinnes &c.

A. They be certaine speciall benefits belonging to the Church, and to euery member thereof.

Q. What is the Communion of Saints?

A. That holy and sweet fellowship which all the members of Christs Church haue one with another, in sorrowing, reioycing, praying, and praising God, for and with one another. Ephes. 4. John 1. 5. Gal. 3. 28. Reu. 6. 11. Heb. 10. 24

Q. What is the forgiuenesse of sinnes?

A. That wonderfull grace of God in Iesus Christ, whereby he passeth ouer our transgressions, as if they had neuer bene committed, and releaseth the punishment due to them.

Q. What is the resurrection of the body?

A. The raising of the body againe at the last day by Gods power, that being ioyned to the soule, it may stand before Gods iudgement seat, to giue account of all that it hath done, whether good or euil, and bee rewarded accordingly. Mat. 22. Dan. 12. Iob. 19. 25 1 Cor. 15.

Q. *What manner of bodies shall we haue in the Resurrection?*

A. The very same which now we haue, onely whereas they be now naturall, they
1 Cor. 15. shall rise againe spirituall, not subiect to
& 35. 42. death any more, nor sustained by natural
Iob. 19. 25 meanes, of meates and drinkes, and sleepe and the like.

Q. *Among those that dye, some are crooked through age, some tender infants, some blind, and some lame, shall their bodies at the resurrection then be the same?*

A. No, for all these are weaknesses, which shall be done away to the faithfull, and strength, perfection, and comelinesse shall be to euery one of them.

Q. What is the life euerlasting?

A. All that euer-enduring happinesse,
Psal. 16. 11 and all those ioyes which the Lord impar-
Esay 64. teth to all his elect in the world to come,
Reu. 21. which are so great, as that the eye hath
Esa. 66. 23 not seene, nor the eare heard, neither can
1 Cor. 2. 9 the heart conceiue throughly.

Q. Then saidst that thou wert bound by vow in thy Baptisme to keepe Gods holy will and Commandements: tell me therefore how many Commandements are there?

A. Ten: God spake these words and said, I am the Lord thy God, which hath brought

brought thee out of the land of Egypt, out the house of bondage. Thou shalt haue none other Gods but me.

Thou shalt not make to thy self any graue image, nor the likenes of anything that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a iealous God, and visit the sinnes of the Fathers upon the Children vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me and kepe my Commandements.

Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltles that taketh his name in vaine.

Remember that thou kepe holy the Sabbath day: Sixe dayes thou shalt labour and doe all that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God, In it thou shalt doe no manner of worke, thou, and thy soune, and thy daughter, thy manseruant, and thy maidseruant, thy cattell and thy stranger that is within thy gates, for in six dayes the Lord made heauen and earth, the sea,

and all that therein is, and rested the seuenth day: wherefore the Lord blessed the seuenth day and hallowed it.

Honour thy Father and Mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

Thou shalt doe no murther.

Thou shalt not commit adultery.

Thou shalt not steale.

Thou shalt not beare false witnesse against thy neighbour.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his Oxe, nor his Asse, nor any thing that is his.

Q. What dost thou learne out of these Commandements?

A. Two things, my duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God, is to beleeue in him, to feare him, and to loue him with all my heart, with all my mind: with all my soule, and withall my strength: to worship him: to giue him thankes: to put my whole trust in him: to call upon him:

to

to honour his holy name, and his word, and to serue him truly all the dayes of my life.

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour is, to loue him as my selfe, and to doe to all men, as I would they should do to me: to loue, honour and succour my father and mother: to honour and obey the King and his Ministers: to submit my selfe to all my Gouernours, Teachers, spirituall Pastors and Maisters: to order my selfe lowly, and reuerently to all my betters: To hurt no body by word nor deed: to be true and iust in all my dealings: to beare no malice nor hatred in my heart: to keepe my hands from picking and stealing, and my tongue from euill speaking, lying and slandering: to keep my body in temperance sobernesse, and chastity: not to couet nor desire other mens goods, but learne and labour truly to get mine owne liuing and to doe my duty in that state of life, vnto the which it shall please God to call me.

Q. How were these Commandements giuen?

A. Written with Gods owne hand in two Tables of stone.

Q. In which Table do you learne your duty towards God?

A. In the first, containing the foure former Commandements.

Q. How many be the parts of every of these Commandements.

A. Two, the Commandement it selfe, and the reason of it.

Q. Rehearse the first Commandement.

A. I am the Lord thy God, &c.

Q. In which words is the Commandement contained?

A. The Commandement is, Thou shalt haue none other Gods but me.

Q. What are wee heere Commanded?

Deut.6.45. A. To haue the Lord for our God, that
Mal.1.6. is, to loue him aboue all, to feare him aboue
Mat.10.26 all, to put our whole trust in him; and to
Psal.20.8. make our prayers to him alone.
Psal.125.

Q. What is here forbidden?

A. Foure contrary most grosse sinnes.

Q. What is the first?

Psal.14.1. A. Atheisme which is the acknowledge-
Iob.22.12. ment of no God.

Q.

Q. What is the second?

A. Ignorance, which is a neglect of the knowledge of God, and of his word. Zeph. 1. 12. Luk. 12. 48.

Q. What is the third?

A. Prophanenesse, which is a regardlesnesse of God and of his worship. Rom. 1. 20. Iohn 3. 19.

Q. What is the fourth?

A. Inward Idolatry, which is the giuing of Gods worship vnto creatures, by praying vnto them, trusting in them, or by setting the heart vpon them. Esay 3. 9. Col. 3. 5. Phil. 3. 18.

Q. What is the reason of this Commandement?

A. I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage

Q. How doth this reason concerne vs, who were neuer in Egypt?

A. Our Egypt is the state of corruption, and our bondage is thraldome to Satan, from which the Lord our God onely hath deliuered vs.

Q. Rehearse the second Commandement?

A. Thou shalt not make to thy selfe any grauen Image, or the likenesse of any thing, that is in heauen aboue or in the earth beneath, or in the water vnder the

earth: Thou shalt not bow downe to thē, nor worship them. For I the Lord thy God am a Jealous God, and visit the sins of the Fathers upon the children, unto the third and fourth Generation of them that hate me, and shew mercy unto thousands in them that love me and keepe my Commandements.

Q. In which words is the Commandement?

A. The Commandement is: Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heaven above, or in the earth beneath or in the water under the earth: thou shalt not bow down to them, nor worship them.

Q. What is here forbidden?

A. All outward Idolatry.

Q. What is outward Idolatry?

A. Outward Idolatry is committed three wayes.

Q. Which is the first?

Acts 17.29 A. First, by making the Image of God,
Deut. 4.15 or of any creature, to be worshipped.
Esa. 40.25.

Q. Which is the second?

Exod. 32. A. Secondly, by falling downe before
Iohn 4.20. any Image.

Q. Which is the third?

A.

A. Thirdly, by serving God according to our owne phantasies. Iudg. 8. 27. 2. King. 12. 4.

Q. What are we here commanded?

A. To performe all outward duties of Gods seruice according to his will reuealed in his word. 1 Cor. 11. 20. Esay 1. 12. Psal. 50. 16. Mat. 6. 7.

Q. What is the reason of this cõmãdemẽt?

A. For I the Lord thy God am a Ielous God, and visite the sins of the Fathers vpon the Children, vnto the third & fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me and keepe my Commandements.

Q. *Shal children bee punished for their Parents sinnes?*

A. Yes, if they follow them in sinning they shall beare both the punishment of their owne, and of their Parents sinnes also.

Q. Rehearse the third cõmandemẽt.

A. Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.

Q. What is heere forbidden?

A. All abusing of the name of God.

Q. How many wayes is the name of God abused?

Exod. 3. Q. What is here forbidden?
2 Kings 19. A. Al abusing of the name of God.

Q. How many wayes is the name of God abused?

A. Six manner of wayes.

Q. Which is the first?

A. By blaspheming, or giving occasion to others to blaspheme.

Rom. 3. 24 Mat. 5. 33. 34. Q. What is the second?

A. By swearing falsly, deceitfully, rashly, commonly, or by creatures.

Q. Which is the third?

A. By cursing and banning.

Q. Which is the fourth?

A. by vowing things unpossible, or vnlawfull, or by neglecting of our lawfull vowes.

Q. Which is the fifth?

A. By lightly vsing the holy name of God, or his word.

Q. Which is the sixth?

A. By vaine protestations and asseuerations.

1 Cor. 10. 93. Q. What are we héere commanded?

Eph. 4. 29. Phil. 2. 10. 2 Cor. 8. 19 Mat. 5. 16. A. To glorifie the name of God, in all that wée do, thinke, speake, and desire, and to labour, that others may be wonne by our meanes to doe the same.

Q.

Q. What is the reason of this Commandement?

A. The Lord will not hold him guiltlesse that taketh his name in vaine.

Q. *If there be such danger in swearing, may a man lawfully sweare in any case whatsoever.*

A. Without doubt a man may sometimes and in some cases lawfully sweare.

Q. *When, and in what case may a Man sweare lawfully?*

A. In three cases.

Q. *Which is the first?*

A. First, for the confirming of a truth which cannot otherwise be knowen, and yet necessary.

Q. *Which is the second?*

A. For the strengthning of honest leagues made betwixt men.

Q. *Which is the last?*

A. Lastly, being called to sweare before a lawfull Magistrate.

Q. *What else is required, that our swearing may be lawfull?*

A. These foure things.

Q. *Which is the first?*

A. First, we must sweare onely to such

such a truth as we know to be.

Q. Which is the second?

A. Secondly, according to the knowne intent of him, vnto whom or before whom we sweare.

Q. Which is the third?

A. Thirdly, we must sweare onely things possible and lawfull.

Q. Which is the fourth?

Ier. 4. 23. *A.* Fourthly, this being a part of Gods worship, we must doe it with great reuerence.

Q. What if a man shall sweare to an vnlawfull thing, is he not bound notwithstanding to performe his oath?

Acts 23. *A.* In no wise: for so he should adde vnto his sinne of swearing vnlawfully, a further sinne of doing vnlawfully.

Q. **Rehearse the fourth Commandement.**

A **Remember that thou keepe holy the Sabbath day: Six dayes shalt thou labour and doe all that thou hast to doe: But the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou, and thy Sonne, and thy Daughter, thy Manseruant, and thy Maidseruant, thy Cattell, and the Stran-**

ger

ger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day and hallowed it.

Q. In which words is the Commandement.

A. The Commandement is, Remember that thou keepe holy the Sabbath day. sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke.

Q. What is the duty heere commanded?

A. To keepe holy the Sabbath day and to be mindfull of it.

Q. How may this be done?

A. By assembling together to pray vnto God, and to praise him. to heare his holy Word, and receiue the blessed Sacraments.

Q. *Is this all that is required to the right keeping of the Sabbath day?*

A No, but we must prepare our selues by prayer and empty our hearts of sinne, and meditate upon Gods Word, suffering it to worke in vs, so as that we may bee fur-

furthered in all holinesse of life.

Q. Is there any duty to bee done towards our neighbour for the hallowing of this day?

A. Yes, it is a speciall time of exercising mercy, by helping against sudden dangers, by collecting and distributing to the poore, by visiting the sicke, and reconciling dissentions amongst neighbours.

Mat. 3. 4. Mat. 11. 12. 1 Cor. 16. 2.

Q. Is there any such day under the New Testament that to be kept holy?

A. Yes, the day which is commonly called Sunday, but in the Scripture the Lords day, or the first day in the weeke, is thus to bee kept without alteration to the end of the world.

Mat. 5. 20. Acts 20. 7. 1 Cor. 16. 1 Reu. 1. 10.

Q. When doth the Lords day begin and end?

A. It beginneth in the morning at the dawning of the day, and endeth next morning likewise.

Q. Are we bound to doe the holy duties of Gods worship all this time without ceasing?

A. No, for we may refresh our selues with eating and drinking, singing, and musicke, & with any honest delight whatsoeuer, whereby the mind is cheared up, and ioy and gladnesse befitting the Lords holy day expressed.

Neh. 8. 9. 10. Hos. 2. 11.

Q. What auaileth it then, whether the Sabbath

Sabbath beginne in the morning or euening?

A. Yes, it auaileth much to know the beginning of the Sabbath rightly, that wee be not entangled with any worldly businesse vpon it.

Q. Is this all that wee are bound vnto, to keepe the Sabbath our selues, in ceasing from labour, and doing the duties thereof?

A. No, but who so hath sonne or daughter, man-seruant, or maid, cattell or stranger within his gates, is alike bound to prouide as much as in him lyeth, that they all obserue this day in their kind, both man and beast. Exod. 12. 21. Iosh. 24. 15 1 Tim. 3. 15 Ephes. 6. 5

Q. Doth the Lord onely take care for the right spending of this day, and leaue us to our selues vpon the sixe dayes?

A. No doubtlesse, but it is his will and commandement also, that we should vpon the sixe dayes abstaine from idlenesse and diligently labour in the workes of our callings. Ephe. 3. 28 1 Thes. 3. 10. 12.

Q. Is it not lawfull then to forbeare working, to attend vpon God and his worship, vpon the sixe dayes?

A. Yes, It is not onely lawfull, but necessary for euery one to doe the duties of Gods worship euery day of the weeke, in priuate 1 Thes. 5. 17. 2 Tim. 1. Deut. 6. 7. Dan. 6.

priuate and in publike, when iust occasiõ is offered.

Q. How can this stand with the commaund of working vpon the sixe dayes?

A. Yes, very well, because that howsoeuer God is to be serued vpon the sixe dayes, yet they are for the most part to bee spent in the workes of our callings.

Q. What more speciall rules are wee to follow in our weekely deuotion?

A. These fiue.

Q. Which is the first?

Q. We must pray euery day, morning and euening.

Q. Which is the second?

A. Before and after the vse of Gods creatures.

Q. Which is the third?

A. The more our necessities urge vs, pray the oftner, and more instantly.

Q. *Which is the fourth?*

A. Let no day passe without some reading and Diuine meditation.

Q. *Which is the fifth?*

A. Neglect not the publike preaching in the weeke-dayes, where opportunity is offered to come vnto it.

Iam.5.12. Heb.3.13. 1 Tim.4.13 Acts 12.

Q. *What is to be thought of whole dayes set*

apart

apart to publike duties in the weeke, as Saints dayes, and dayes of thankesgiuing?

A. All this may lawfully be done, and is commendable by Gods word, and therefore wee are reuerently to conforme our selues to the ordinance of authority herein. Ester 9. 21 Mal. 4. 59. Iohn 10. 22 23. Leuit. 23.

Q. What is the sinne by this Commandement forbidden?

A. All prophaning of the Sabbath day.

Q. How is the Sabbath prophaned?

A. Three manner of wayes.

Q. Which is the first?

A. By doing worldly workes, which are not of present necessity, by iourneying about worldly affaires, idle resting, or absenting our selues from the publike duties of Gods worship.

Q. Which is the second?

A. By forgetfulnesse of the Sabbath vpon the sixe dayes, by which we often bring vpon our selues a necessity of prophaning the same.

Q. Which is the third?

A. When being Parents or Gouernours, we leaue our Children, Pupils, or Seruants to their own liberties vpon this day.

Q. What be the reasons of this Commandement?

A. They are partly infolded in the Cō-mandement, and partly expressed in these words: For in sixe dayes the Lord made heauen and earth, the sea, and all that therein is, and rested the seuenth day, wherefore the Lord blessed the seuenth day and hallowed it.

Q. What, and how many are the reasons infolded in this Commandement?

A Three.

Q. Which is the first?

A Because the law of the Sabbath is ancient, and was in force in Paradise, before mans fall.

Q Which is the second?

A. Because it is most equall, the Lord allowing vs sixe dayes for our worldly affaires, and requiring but one of seuen, for the worke of his worship.

Q. Which is the third?

A. Because the seuenth is the Lords peculiar day, so that without sacrilege we cannot any way prophane it.

Q. What are the reasons expressed?

A. Two. Q. Which is the first?

A. From the Lords owne example, who

who rested vpon the seuenth day from all his workes of creation.

Q. Which is the second?

A. From his blessing inseparably linked to the hallowing of this day so that he which keepeth it holy, shall find it to his comfort vnto him a blessed day.

Q. In which Table doe you learn your duty towards your neighbour?

A. In the second Table, containing the fiue latter commandements.

Q. Rehearse the first of these, which is the fifth commandement?

A. Honour thy father and mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

Q. What are wee here commanded?

A. To honour father and mother. 2 Kin.5.13

Q. Who are meant by father & mother? Gen.45.8.

A. Our naturall Parents, the Magistrates, who are the parents of our Country, the Ministers of Gods word, who are our fathers in Christ, our Maisters and gouernors, the Ancients, and all our betters 1 Cor.4.15 2 King 6.21 Iob. 31.18 1 Tim.5.1

Q. What is meant by this word honour?

A. To honour, is to loue, reuerence, cherish, and obey.

Q. Are al Superiours then to be obeyed and reuerenced?

Ephes.6.1. Col.2.20. Rom.13.1. 1 Pet.2.13 1 Tim.5.17 1 Thes.5. 12.

A. They are all to be reuerenced and obeyed in the Lord, whose image in a speciall manner they beare: Parents, Magistrates, Ministers, and Gouernors for their authority: the Ancient and other Superiours for their wisedome, experience and dignity.

Q. Is it our duty also to cherish and maintaine them?

A It is our duty to giue maintenance to the Magistrate, & Minister, who spend their whole time in doing publike Seruice and to Parents, & aged persons being in want.

Rom.13.9. 1 Cor.9. Gal.6.5. Mat.15.5.

Q Is there no duty required of Superiours?

A It is the duty of Superiours to walke worthy the honour due vnto them, and to vse all gentlenesse towards their Inferiours.

Ephes.6.4. Col.4.1.

Q What is here then forbidden?

A All irreuerence, disobedience, and neglect toward those that be in place and authority aboue vs, and churlish behauiour in such toward those that be of a low degree.

Exo.21.17 Deu.17.10 Ephes.6.9. Col.4.1.

Q Whence is the reason of this Commandement taken?

A

A. From the promise of long life, if God please not to prevent vs with the blessing of eternall life.

Q. Rehearse the fifth commandement.

A. Thou shalt do no murther.

Q. What is herefor̃bidden?

A. All vnlawfull killing of our selues, or of other men, and all the degrees hereof. 1 Sam. 31. 4.

Q. What are these degrees? Mat. 27. 5.

A. The degrees of vnlawfull killing are fiue

Q. Which is the first?

A. The approbation of murther either by commaund, counsell, consent or conceale-ment. 1 Kin. 21. 19. Acts 8. 1. Deu. 21. 7.

Q. Which is the second?

A. All iniurious actions, tending to the preiudice of our neighbors life. Ex. 21. 24. Eſay 1. 15.

Q. Which is the third?

A. All railing and reuiling speeches. Mat. 5. 22. Iam. 3. 6.

Q. Which is the fourth?

A. All murderous desires and affecti-ons of the heart, as of anger, malice, hatred and enuy. Mat. 5. 22.

Q. Which is the fifth?

A. All cruelty towards the creature which sheweth a murtherous mind. 1 Ioh. 3. 15.

Q. Which is the sixt?

A. All impatience and discontent with our estate, the very high way to most horrible murthers.

Deu 22.7.

Q. What are we here commanded?

A. Out of the loue which we beare to our neighbour, as much as in vs lyeth, to preserue his life and health, and specially the life of his soule by good counsell, exhortation, and admonition.

Iob.31.19
1 Kin. 18.13.
Heb.10.25
Gal. 6.1.

Q. Rehearse the seuenth Commandement.

A. Thou shalt not commit adultery.

Q. What is here forbidden?

A. All fleshly vncleannesse both in outward act, and inward conception of the mind and all occasions thereof.

Q. What are the vncleannesses in outward act?

A. Adultery, Fornication, Buggery, Sodomitry, &c. which are so foule, that it is a shame to name them.

Gal. 5.19.
1 Cor.6.
Rom.1.
Ephes.5.12

Q. What is vncleannesse in the inward conception of the minde?

A To looke vpon a woman to lust after her: for this is adultery in heart.

Q. What are the occasions forbidden?

A Filthy songs and talke, chambring and wantonnesse, being present at filthy

Epes.4.29.
Rō.13.13.
Deut.22.5
Mar.6.22.

Stage-

Stage-playes, putting on apparrell of a nother ser, mixt lasciuious dancing, surfetting, drunkennesse, idlenesse, &c. Gal. 5. 19. Ezc. 16. 19. Gen. 19. 2 Sam. 11.

Q. What are we here commanded?

A. To liue in temperance, chastity, and soberneſſe, and so to keepe my body holy and pure, as a Temple of the Holy Ghost. 1 Cor. 6. 18

Q. Rehearse the eighth Commandement?

A. Thou shalt not steale:

Q. What is here forbidden?

A. All theft and stealing, which is committed many wayes. Deu. 22. 29 Exod. 22. 1

Q. Which is the first?

A. By violence, or secret taking away any thing which is our neighbours. 1 King 21.

Q. Which is the second?

A. By oppression and tyranny of the rich towards the poore Hos. 5. 10. Luk. 2. 13.

Q. Which is the third?

A. By deceit in buying and selling. Leu. 25. 14

Q. Which is the fourth?

A. By vsing any vnlawfull trade, or way of gaine, or gaming, fortune telling, or selling drinke vnto drunkennesse. Prou. 11. 25

Q. Which is the fifth?

A. By prodigality, for thus doe men rob their children and posterity. Iam. 5.

Mat. 6.15. 1 Tim. 6.10 *Q. What more is here forbidden?*

A. All couetousnesse and vnmercifulnesse, the robbing of God in things dedicate, tythes and offrings.

Leu. 27.30.

Q. What are we here commanded?

A. To doe to all men as I would they should do vnto me, and by diligent paines taking to get mine owne liuing in that estate of life, to which it shall please God to call me.

Mat. 7.12.

Q Rehearse the ninth Commandement.

A Thou shalt not beare false witnesse against thy neighbour.

Q. What is here forbidden?

A All false witnesse bearing, to the abuse and hurt of our neighbour, and all maintaining of such as goe about with tales against him.

Q. How many wayes is this sin committed?

A. Foure.

Q. Which is the first?

Deu. 19.16 1 King 22.

A. By falsly accusing, and witnessing against our neighbour before a Iudge.

Q. Which is the second?

Leu. 19.16

A. By slandering and backbiting.

Q. Which is the third?

A.

A. By flattering or soothing any for advantage against the truth. Prou.27. 14.c.26. 28.

Q. Which is the fourth?

A. By lying, or telling an untruth against our consciences. Psal.12.2. Iohn 8.45.

Q. What are we here commanded?

A. As much as in vs lyeth to preserue the good name of our neighbour, and our owne good name, stopping our eares against false reports, and suppressing thē, and alwayes whatsoeuer comes of it, speaking the truth. Pro.10.12 Gal.6.2. Psal.15.3. Iosh.7.1.

Q. Rehearse the tenth Commandement.

A. Thou shalt not couet thy neighbors house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

Q. What is here forbidden?

A. All first motions of the mind vnto sinne, though no consent bee yeelded vnto it. Rom. 7.7. 2 Cor. 12.7 Mar.7.2.

Q. What are we commanded here?

A. To keepe our very hearts and minds free from euil thoughts against any of the Commandements of God. 1 Tim.5.23 Epes.4.2.

Q. What is the breach of the Law, & the punishment of it?

A.

1 Iohn 3.4. Rom. 7.4. Rom. 5.18 Iam. 2.10.

A. It is sinne, which if it bee but once committed onely, and that but in thought, it makes a man subiect to Gods eternall curse.

Q. Is it not iniustice to appoint so great a punishment for every sin, yea, euen for the least?

A. It is very iust and right for the Lord to adiudge the least sinne to hell fire.

Q. Why so?

A. Because his marke which is perfect holinesse set vpon man in his creation, is hereby removed, and a marke with the deuils brand, is made vpon the soule of the sinner, for which it is iust, that the deuill, and not God, shold now haue such a wicked soule.

John 8.34. Rom. 6.16. 1 Iohn 3.8.

Q. Is any man able to liue without breaking these Commandements?

A. No, not the best that euer was, except Christ onely, and Adam in the state of innocency.

Q. If no man can perfectly keepe the Law, wherefore then serueth it.

Ro. 7.9.24. Ro. 7.12.13 Mat. 19.17 Rom. 13.8.

A. First, to humble vs, in regard of our miserable estate hereby discouered: Secondly, to be a rule of good life vnto vs. Thirdly, to set vs a worke daily, to pray

and

and cry to the Lord for mercy, and for strength, to live according to his lawes.

Q What is prayer?

A It is a lifting vp of the heart to God onely, in the name of Jesus Christ, according to his will, in full assurance to be heard and accepted at his gracious hands.

Q What need to there that the faithfull pray, seeing God of his owne goodnes and not for their prayers will doe whatsoever is needfull for them?

A There is great need, that faithfull people should pray vnto God for three speciall reasons.

Q Which is the first?

A Because it is a duty that wee owe vnto God.

Q What is the second?

A To renew our assurance of the pardon of sinne daily renewed through our great weaknesse, and to increase our loue, patience and humilitie.

Q Which is the third?

A That we may be fit to receiue the gifts and blessings of the Lord.

Q What times are specially to bee spent in prayer?

A The speciall times of prayer are fiue.

Q.

Q. Which is the first?

A. The present time without deferring till sicknes, or old age.

Q. Which is the second?

A. The time of publike meeting to the worship of God.

Q. Which is the third?

Exo.29.39 A. Euery morning and euening.

Q. Which is the fourth?

1 Tim.4.5 1 Sam.9.13 A. Sitting downe and rising vp from our meat.

Q. Which is the fift?

Psal.50.14 Iam. A. The time of trouble and aduersity, when we ought more often and instantly to pray.

Q. Which is the sixt?

1 Thes.5. 17. A. All the dayes of our life, through which wee must hold out in diligent prayer, according to that of the Apostle, Pray continually.

Q. *If we obserue these times of prayer, shall we be saued from all our sinnes?*

Acts 2.21. A. Yes vndoubtedly, for whosoeuer calleth vpon the Name of the Lord, shal be saued.

Q. *Is there nothing else required then vnto saluation, but to pray?*

A. Yes, for wee must be indued with these properties which the Lord requireth

in

in those that pray, or else we shall pray in vaine.

Q. *How many are those properties?*

A Three.

Q. *Which is the first?*

A Obedience: for not euery one that saith Lord, Lord, shal enter into heauen, but he that doth the will of my Father which is in heauen. Mat. 7.21.

Q. *Which is the second?*

A Humility: for God resisteth the proud, and giueth grace to the humble. Iam. 4.6.

Q. *Which is the third?*

A Feruency, for the prayer of the righteous preuaileth much if it be feruent. Iam. 5. 16.

Q What more particular direction is there to be followed in praying.

A That most excellent prayer, which Christ himself framed for vs, rightly therefore called the Lords Prayer.

Q Rehearse the Lords Prayer.

A Our father which art in heauen, hallowed be thy Name: Thy kingdome come: Thy will be done in earth as it is in heauen: Giue vs this day our daily bread: and forgiue vs our trespasses, as we forgiue them that trespas against vs: and lead vs not into temptation: But deliuer vs from euill. Amen.

Q. Is this the onely Prayer which we are to vſe in calling vpon God?

A No, but we muſt be guided by it, as by a rule, both for manner and matter in all our prayers.

Q May we not vſe it then as a Prayer?

A Yes doubtleſſe, wee may, and ought to vſe it moſt often, as the chiefe of all prayers, but with great deliberation, not placing confidence in the words, but in the ſenſe vnderſtood, and affected in the ſaying thereof.

Q It ſeemeth then that a ſet prayer is lawfull.

Num. 10. 36. Pſal. 92. A It is not onely lawfull, but moſt expedient, that there ſhould be a ſet forme of praying in the Congregation, and to helpe the deuotion of the ignorant in priuate.

Q what is to be thought of conceined prayer? may any man vſe that?

A The Spirit of God is not tyed to words and phraſes, but doth at times ſuddenly miniſter matter to the ſeruants of God, ſo that they can and doe pray effectuly without a ſet forme, both publikely and priuately.

Q In what manner ought we to pray according to this rule of the Lords prayer?

A

A Firſt, to pray in this manner is briefly and pithily. Mat.6.7.

Q What ſecondly?

A Propounding Gods glory, as the marke whereat we ayme, in all our praying and not our owne vaine glory. Mat.6.5.

Q What thirdly?

A Firſt, and chiefly ſeeking after heauenly things, then after earthly. Mat.6.33.

Q What fourthly?

A In all things ſubmitting our wils & deſires to the will of God. Mat.26.39

Q What bee the parts of this Prayer?

A Three: the Preface: Our Father which art in Heauen: the Petitions: Hallowed be thy name &c. and the concluſion: For thine is the kingdome, &c.

Q In the Preface, why call you God, Father?

A Becauſe he is ready as a loueing father to heare me, calling vpon his name, wherefore I learne with boldneſſe, and confidence to come vnto him in prayer. Luk.11.11 Heb. 4.16. Gen.32.16

Q *But may euery man come vnto God as his Father?*

A. No wicked Man that goeth on impenitently in Sinne, can call GOD Father

father, because he is the deuils child & not Gods.

Q. *Cannot a wicked man pray then?*

Prou. 15. 8 A. No, hee cannot pray with any com-
Esay 1. 12. fort, for the prayer of the wicked is abomination to the Lord.

Q. Why doe you say, Our Father, and not my father?

A. Because I ought to pray for all o-
1 Tim. 2. 2 ther the children of God, as well as for
Mat. 5. 44. my selfe.

Q. Why adde you in the preface, which art in heauen?

A. Not for that I beleeue God to be in heauen onely, for he is euery where.

Q. Why then?

A. Because to be in heauen is an argu-
1 Kin. 8. 27 ment of great glory: therefore I learne
Psal. 19, 1. with reuerence to pray vnto him, being
Luke 18.
Luke 1. 53. my Father most glorious,
Esay 66. 2. Q. What dost thou aske of God in this prayer.

A. I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, to send his grace vnto me & to all people, that we may worship him, serue him, and obey him as we ought to doe. And I pray vnto God, that he will send vs all things

that

that he wouldeth both for our soules & bodies: and that he will be mercifull vnto vs, and forgiue vs our sinnes: And that it will please him to saue and defend vs from all dangers, ghostly and bodily: and that he will keepe vs from all sin and wickednesse, and from our ghostly enemy, and from euerlasting death. And this I trust he will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therfore I say, Amen. So be it.

Q. Tell me more particularly, how many be the petitions of this Prayer?

A. Six, whereof the three former concerne Gods glory, the three latter concerne our selues.

Q. Which be those three that concerne Gods glory?

A. First, Hallowed be thy name: secondly, thy Kingdome come: thirdly thy will be done on earth, as it is in heauen.

Q. In the first of these what desire you?

A. That the name of God may be glorified in the vse of his titles, word, and all his workes. Prou. 16. 1 1 Cor. 10. 31.

Q. In the second petition what desire you?

A. That the number of true beleeuers Rō. 11. 36. Psal. 48. 2. Psal. 93. 1.

Mat. 13. Mat. 9. 38. Eph. 6. 19. may be daily increaſed, that Gods kingdome of Grace being inlarged, his kingdome of glory may be haſtened.

Q. What pray you for in the third petition?

Pſ. 119. 34. 1 Theſ. 4. 3 Eph. 4. 24. A. That I and all the people of God vpon earth, may as readily obey Gods will, as the Angels and Saints in heauen.

Ep. 1. 16, 17 Q. Which be the three petitions concerning our ſelues?

A. The firſt, giue vs this day, our daily bread: ſecondly, forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs, thirdly, Lead vs not into temptation, but deliuer vs from euill.

Q. What pray you for in the firſt of theſe Petitions?

Prou. 20. 8 Gen. 28. 20 Mat. 6. 34. A. For all things neceſſary for this preſent life, and therefore we aske but for bread, and but for this day.

Q. What pray you for in the ſecond of theſe Petitions?

Mat. 18. 16 Luk. 18. 10 Pſal. 39. 8. Mat. 5. 23. A. That God would forgiue vs all our ſinnes, as we doe from our hearts forgiue the offences of men againſt vs.

Q. What pray you for in the third of theſe Petitions?

A. That the Lord would not ſuffer vs to

to bee carried away by the temptations of the world, flesh, or deuill, to the committing of sinne, but that he would deliuer vs from the euill of all temptation, both sinne and damnation. 2 Cor. 12. 8 Eph. 6. 18. Mat. 26. 21

Q. Wherefore serueth the conclusion, For thine is the Kingdome, &c.

A It is added as a reason of all the petitions, to strengthen our faith.

Q. What is this reason?

A That God being both able and willing, doth certainly yeld to these our requests, therefore wee adde a note of confidence, and say, Amen. Mat. 6. 8. Mark. 9. 23 Psal. 19. 1. Ephes. 1. 6.

Q. Hath the Lord made any certaine promise to heare vs, that we may with so great confidence expect a graunt of our petitions?

A He hath both promised, and vrgeth vs to beleeue frō the example of an earthly Father. Psal 50. 14 Mat. 7. 7. 9

Q. But God is in heauen, and inuisible neither can we see or heare him speaking vnto vs, what visible and sensible meanes therefore hath he giuen vs, whereby wee may be assured of his promise? Ioh. 20. 31

A He hath giuen vs his written word, Mat. 16. 16 1 Cor. 10. 16. wherein his promises are set foorth, and

the holy Sacraments as seales for our further assurance.

Q. *What is the word of God?*

2 Tim. 3. 16 Gal. 1. 8. A. All the Bookes of the Old and New Testament, and not any other Bookes or Writings whatsoeuer.

Q. *How many, and which are these Bookes?*

A. The Bookes of the Old Testamēt are seuen & twentie: Genesis, Exodus, Leuiticus, Numbers, Deuteronomy, Ioshua Iudges, Ruth, the first and second of Samuel, the first and second of Kings, the first & second of the Chronicles, Ezra, Nehemiah, Ester, Iob, Psalmes, Prouerbes, Ecclesiastes, Canticles, Esay, Ieremiah, Ezechiel, Daniel, and the 12. small Prophets. The Bookes of the New Testament are seuen & twentie: Matthew, Marke, Luke, Iohn, the Acts of the Apostles, the Epistle to the Romans, first and second to the Corinthians. Galathians, Ephesians, Philippians, Colossians, two to the Thessalonians, & two to Timothy, to Titus, to Philemon, to the Hebrewes, the Epistle of Iames, and two of Peter, three of Iohn, of Iude, and the Reuelation of Iohn.

Q. *Are not the Apocryphall Bookes part of the word of God?*

A.

A They are not, neither haue bin euer so accounted in the Church of God, but are annexed, as being full of good instructions, and Histories declaring Gods wonderfull prouidence ouer his people Israel.

Q How is it proued, that these Testaments are the word of God?

A It is proued by their Antiquitie, some of them being before al other books, sundry times oppugned and sought to be burnt vp by persecutors, and yet wonderfully preserued, and by miracle from heauen confirmed, which shewes that they came from heauen, & are not of mans inuention. 2 Tim. 3. 16 2 Pet. 1. 20. 1 Thes. 2. 13

Q Are the Bookes of the Old and New Testament sufficient to saluation, without any other?

A Yes doubtlesse, and it is dangerous to ad any other as necessary to be likewise receiued: for to doe thus, is to incurre the danger of Gods curse. Rev. 22. 18 Deut. 4. 2.

Q Hauing this word written, is it not sufficient for our saluation, without any helpe by preaching.

A It is not sufficient, but it must also be set forth by preaching, that the hard places may be rightly vnderstood, we may be kept 1 Cor. 1. 18 Rō. 10. 14. 2 Tim. 4. 2 Acts. 8. 31.

kept from errors, and haue our dull hearts stirred vp to embrace it.

Q How many bee the Sacraments of the New Testament?

A Two onely as generally necessary to saluation: that is to say, Baptisme, and the Supper of the Lord.

Q What meanest thou by this word Sacrament?

A I meane an outward and visible signe of an inward and spirituall grace giuen vnto vs, ordained by Christ himselfe as a meanes, whereby we receiue the same, & as a pledge to assure vs thereof.

Q How many parts be there in a Sacrament.

A Two: the outward visible signe, & the inward spirituall grace.

Q What is the outward visible signe, or forme in Baptisme?

A Water, wherein the person baptised is dipped, or sprinkled with it, In the name of the Father, and of the Son, and of the Holy Ghost.

Q What is the inward and spirituall grace?

A A death vnto sinne, and a new birth vnto righteousnesse: for being, by nature borne

borne in sinne, and the children of wrath, we are hereby made the children of grace.

Q What is required of persons to be baptized?

A Repentance, whereby they forsake sinne: and Faith, whereby they stedfastly beleeue the promises of God made to them in that Sacrament.

Q Why then are Infants baptized, when by reason of their tender age they cannot performe them.

A Yes: they doe performe them by their sureties, who promise and vow them both in their names: which when they come to age, themselues are bound to performe.

Q Why was the Sacrament of the Lords Supper ordained:

A For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receiue thereby.

Q What is the outward part, or signe of the Lords Supper:

A Bread and Wine which the Lord hath commanded to be receiued.

Q What is the inward part or thing signified:

A The Body and Blood of Christ, which are verely and indeed taken and

receiued of the faithfull in the Lords Supper.

Q What are the benefits, whereof we are partakers thereby?

A The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread & Wine.

Q What is required of them that come to the Lords Supper?

A To examine themselues whether they repent them truely of their former sinnes, stedfastly purposing to leade a new life, haue a lively faith in Gods mercy through Christ, with a thankfull remembrance of his death, and be in charity with all men.

Q Wherein standeth true Repentance:

Pro. 28.19 Iur. 3.25. Luke 13. Psal. 51.17 Mar. 5.4. 2 Cor. 7.11

A In three things: First, in knowledge and acknowledgement of our sins past: Secondly, in godly sorrow and griefe of heart for them: Thirdly, in a godly purpose to forsake all sin and to leade a new life for all time to come.

Q What is faith?

Heb. 11.1. Rom 8.30. John 6.47 Rō. 16.14. Acts. 16.14

A It is a certaine perswasion of the heart, wrought by the spirit of God, grounded vpon his promises, that all my sinnes are forgiuen me in Christ Iesus. Q.

Q Wherein standeth true Christian loue:

A In affection, when it is the same towards our neighbour, that it is towards our selues, void of malice, hatred, and enuy and desirous of his good, as of our owne. And in action, when we are ready to doe good vnto others, as vnto our selues, and to keepe away hurt as from our selues. Mat.19,19 1Ioh.3.15. Ia.2.15.16

Q What shall he doe, that after examination findes not these things in himselfe:

A He may not keepe away from the Lords Supper, for this were a prouoking of God to wrath, neither can he come vnto it, without offending in an higher degre. Mat.5.22.

Q What may a man doe then in this case.

A He must humbly sue vnto God for pardon of his sinnes, to strike his hard heart, that he may melt into teares for them, and constantly cleaue to his Commandements, and if there be any dissention, he must goe and be reconciled to his brother. Mat.5.24.

Q What ought a man to doe at the Lords Supper:

A He ought thankfully to remember the inward graces of God towards him, by seeing the outward signes. 1 Cor. 11. 23.

Q.

Q What are those graces?

A They are three.

Q Which is the first?

A The Lords giuing of his Son Iesus
Ioh.3.16. Christ to death for vs, set forth by the Ministers taking of the Bread and wine, breaking & powring out, & offring thē to vs al.

Q Which is the second?

A Our neere vnion vnto Christ, and
Eph.5.10. how we haue all our spirituall food from him, set forth by our taking, eating, and inward digesting the Bread and Wine that become nourishment vnto vs, and are vnited to the substance of our bodies.

Q Which is the third?

A The neere vnion that God hath made by Christ betwixt all the faithful, set forth
Rom.12.5. by the same Bread, being made of many
Gal.3.28. graines of corne, and by the same Wine made of many grapes.

Q What is to be done after the receiuing?

A We must meditate of the couenant of new obedience, renewed by this Sacrament, that we may more carefully performe it, and flye sin and vice all the dayes of our life.

Godly

Godly Prayers.

A morning Prayer for a priuate family.

MOst mercifull God, and heauenly Father, wee giue thee hearty thankes, for the sweet sleepe and comfortable rest which thou hast giuen vs this night past: and for that thou hast commanded by thy holy Word, that no man should bee idle, but alwaies occupyed in godly and vertuous exercises, euery man according to his calling, wee most humbly beseech thee, that thine eyes may attend vpon vs, daily defend vs, cherish, comfort, and gouerne vs and al our counsels, studies, and labours, in such wise, that wee may spend & bestow this day, & the residue of our whole life according to thy most blessed will and pleasure, setting thee alwaies before our eyes, liuing in thy fear, and working that that may bee found acceptable in thy sight, hating wrong, and louing iustice. Also wee beseech thee most mercifull God, to strengthen and keepe vs in the faith of thy Catholike Church, and kindle in vs the loue and light of thy holy Spirit, that wee may walke godly and vertiously in this life, dye in the truth of thy word, and liue with thee in euerlasting glory: grant this, most mercifull Father, for thy deare Son Iesus Christ his sake, in whose name we further pray as he hath taught vs, saying, *Our Father which art, &c.*

An Euening Prayer for a priuate Family.

ALmighty and euerlasting God, wee giue thee most humble and hearty thankes, that of thy free mercies thou hast preserued vs this day frō all hurts and dangers: vouchsafe also we most humbly beseech thee, to keepe vs this night and euer hereafter, to saue vs from all our enemies both bodily and ghostly

ghostly: giue our bodies quietnesse and sleepe, but let our mindes and soules continually watch vnto thee, thinke on thee and thy holy Law, that when the cheerefull light of the day shall appeare, we being whole in body and soule, may ioyfully rise againe, bee thankfull vnto thee, and diligently walke in our vocations, to our comforts, and the glory of thy blessed name, through Iesus Christ our Lord. Amen.

A prayer before the receiuing of the holy Communion.

O Most mercifull God, and heauenly Father, I miserable and wretched sinner, acknowledge and confesse, that I am not worthy the least of all thy mercies, and most vnworthy to receiue thee vnder the roofe of my soule, by participating of thy most blessed body and blood, for horrible and infinite are the sinnes wherewith I am defiled: therefore the very intrailes of my heart are troubled, and my bones doe shake, because I finde my soule a most vnworthy guest, for so heauenly a supper. But thou camest not to call the righteous, but sinners to repentance: and I know, and doe constantly beleeue, that notwithstanding my sins, thou canst make me cleane and forgiue me my sinnes: and through thy power and mercy, I beseech thee, grant thy grace vnto mee a sinner, that I may worthily approach to this heauenly Sacrament: giue me grace, before I presume to come to the receiuing hereof, I may examine my selfe, call my sins to minde, and by vnfained and hearty repentance returne vnto thee my Lord: make mee with heauy sobs to confesse my sins, and pardon all my offences: accept mee into thy fauour, cleanse me from my wickednesse

neſſe, and forgiue me all my ſinnes. Alſo graunt, that receiuing this thy Sacrament, I may put off the old man, which is corrupcion, according to the luſts of errour, and bee renewed in the ſpirit of my minde: and put on the new man, which after God is created in righteouſneſſe and holineſſe of truth, and though by nature I cannot liue without ſpots of ſinne, yet ſo bleſſe me, that I may neuer willingly offend thee, but altogether depend vpon thy goodneſſe, and as a true penitent ſinner, repenting of my ſinnes, I may approach to thy heauenly Supper. Grant (mercifull Father) that I may alwaies worthily receiue this bleſſed Sacrament and memoriall of thy death, according to thy holy ordinance, that it may increaſe in me all goodneſſe. Be thou the buckler, and perpetuall defence of my ſoule and body, that I may come vnto thy kingdome, where I ſhall behold thee face to face: whither Lord for thy mercies ſake bring me. *Amen.*

A Thankeſgiuing after the receiuing of the holy Communion.

ALmighey God, which haſt vouchſafed ſpiritually to giue me theſe holy myſteries of thy body and blood: mortifie whatſoeuer is euill in me, and garniſh me with thy graces and vertues: renew my ſpirit, my ſoule and my body, with thy excellent grace; frame me after thy own hearts deſire, and grant that I may thinke, ſpeak, do, and deſire all things that may pleaſe thee: purge my conſcience from dead workes, to ſerue thee the liuing God. I thanke thee with all reuerence of mind, for bidding me a miſerable ſinner vnto the participation of thy holy Supper, and the receiuing of all celeſtiall riches, whereby thou beſtoweſt

stowest on me particularly all the merits and good things which by thy death thou hast purchased for me, that I may be a partaker and fellow heyre of eternall blessednesse. Raise vp in me by this blessed Sacrament, a continuall remembrance of thy bitter passion: make me retaine it in my mind, as a sufficient ransome of my Redemption, let me neuer doubt of thy forgiuenesse of my sins: and as often as Sathan assayleth me with his deadly temptations, giue mee grace to run to this Sanctuary, as to a strong armour of defence: so that no tribulation, anguish, persecution, life or death, separate me from Christ my Head, whereupon being made fast by thy holy Sacrament receiued, I (as a liuing member) depend: and let me know that I am fed and refreshed by thy body, & precious blood, that washed therewith, I giue not my selfe hereafter to carnall pleasures, but liue in all sincerity and truth, as it becometh those that eat of that immaculate Paschall Lamb. Giue me grace, that laying aside all maliciousnesse and enuy, I may forgiue euery one as thou hast forgiuen me: giue me grace that participating of the bread of eternall life, I may be repleniſhed with the fruition of thy blessed sight in thy celestiall Paradise for euer. And at my resurrection from death, appoint me a place, O mercifull Lord, at thy heauenly Table, where I may taste the new wine in the kingdome of thy Father, abiding with thine elect Angels, and blessed Saints for euermore. Amen.

Grace.

Grace before meat.

O Lord, bleſſe vnto our vſe thy Creatures, at this time prouide for our ſuſtenance, that being preſerued hereby, and comforted, we may do thee more laudable ſeruice vnto thy glory, who art the author of all good vnto vs, through Ieſus Chriſt our Lord. Amen.

Grace after meat.

CONtinuall praiſe be vnto thee, O Lord, who doſt continually prouide ſo graciouſly for the feeding of our feeble bodies. Lead vs hereby to a taſte of our ſpirituall food, ſo that by the helpe of both we may grow vp in thy ſeruice, both in body and ſoule, till at the laſt wee attaine thy heauenly kindome, and bee for euer glorified both in ſoule and body, through Chriſt our Lord. Amen.

Grace before meat.

OGOD, who haſt iuſtly curſed the earth, and all things therein for the ſinne of man, pardon our ſinnes, turne away thy curſe, and vouchſafe thy bleſſing vpon theſe thy gifts, which we are now to receiue, that we vſing them with temperance & thankfulneſſe, may obtaine by them refreſhing and nouriſhment, through Ieſus Chriſt our Lord. Amen.

Grace after meat.

MErciful father, who neuer ceaſeſt to do good vnto vs, though we neuer ceaſe offending thee, & now more eſpecially haſt renewed thy bounty in feeding

ding vs with thy blessings. Let not the common fruition of thy benefits make vs commonly or lightly to esteeme of them, neither when we are fed, let vs waxe wanton against thee, abusing our strength to the service of sinne. But let thy perfect patience in goodnesse, worke in vs perseuerance in all dutifull obedience to our liues end, through Iesus Christ our Lord. Amen.

FINIS.